

## זֶרַח

לארבע קשר  
בורקין את  
החמץ ולא

בורקין לארד והמזה ולא לארד ה  
הלבנה ולא לארד האמורה : אלא  
מז של שעה : ובורקין בחדרין  
ובסדקין ובכל המקומות שרבו  
להשתמש בו שם : ולא יתחד  
שום מלאכה קד שירוק ואפילו  
בתלמוד תורה : וקודם שיתחיל  
לכחוק מברך



## בִּרְדִּי

אתה יי אלהינו מלך

העולם אשר קדש

קדשנו במצותיו וצונו על ביעור ח  
החמץ :

ולא ידבר בך והסה לתחילת הבקשה כלל : והאר  
הבוקה לשמחה חמץ בתיבה איתלנו בארד מקום  
שאין עכבר שולט בו שם רבטלם והצמד

## בֵּל

חמירא ותמיעא דאקבא

בדשותי די לא חמיתיה

ודי לא ביעדיתיה לבטל ולהי פ.

בעפרא דארעא :



## WHAT TO KNOW ABOUT PESACH

Pots and pans must be dipped in boiling water, or the water in the vessel must be allowed to boil over after a thorough cleansing.

Spoons, knives and forks must be immersed in boiling water.

Glasses are placed in water for three successive days, the water being changed daily.

Earthenware and porcelain utensils cannot be kashered by any process.

### Seder Symbols

*Seder* means "order" or "programs of ceremonies."

*Kiddush* the prayer of sanctification is made over a cup of wine to show that this is a holiday of joy.

*Arba Kosot* the four cups are symbolic of the four promises of freedom found in the Bible.

*Ten Plagues.* We pour out drops of wine at the recital of the ten plagues to show that our joy is not complete since other human beings, the Egyptians, were forced to suffer, even though the Egyptians had been so cruel.

*Dayenu.* This joyous song of thanksgiving states that even one miracle would have "enough," but God performed many miracles for the Israelites.

*Shank-bone.* This is a reminder of the paschal lamb.

*Roasted Egg.* Represents the additional festive offering.

*Hard-boiled Eggs.* The eggs, eaten at the beginning of the meal, are a symbol of new life.

*Afkomon.* This refers to the *matzah* which is eaten as the final dessert. A favorite game is for the father to hide the *afkomon*. If found by the child it is redeemed by a present, since the Seder cannot proceed without the *afkomon*.

*The Cup of Elijah.* A cup of wine is set aside for Elijah, the symbol of future redemption. The door is opened to welcome Elijah as well as all other guests, rich or poor, who may wish to participate in the Seder.

*Hallel.* Psalms of thanksgiving.

*Chad Gayda.* This nursery rhyme is the final song in the Haggadah. It tells us of the kid which was bitten by the cat, which was bitten by the dog, etc. It concludes with the destruction of Death by God.

*Shir Ha-Shirim.* After the Seder it is customary to read the Song of Songs, a love-poem reminiscent of Spring, and symbolic of God's love for Israel.

### Passover Suggestions

This year, *Erev Pesach* falls on the Sabbath, and the preparations to welcome the holiday, even as in the days of Hillel, are to be different than in any other year. Here are a few suggestions for the special occasion:

#### *Ta'anit Bekorim*

The *Ta'anit Bekorim* takes place on Thursday. The customary *Siyum* takes place on Thursday morning.

#### *Removal of the Hametz*

¶ The ceremony of *Bedikat Hametz* is to take place on Thursday night; and the burning of the *hametz* is to take place on Friday morning before noon.

¶ On Friday morning before noon the house should be cleansed of all the *hametz*; except food left for the Friday night meal and Saturday morning (for those who prefer to eat a *hametz* meal on that evening).

¶ On Friday night, whether one has a Pesach meal or a *hametz* meal, *matzah* may be served; and no special blessing for the *matzah* is to be recited.

¶ On Sabbath mornings, if one must eat something before the morning services, one may eat *hametz* until 10:00 A.M., after which the formula of *bittul hametz* is to be recited. Any *hametz* left over must be burnt on *Motsei Yom Tob*. No *matzah* is to be eaten in the morning.

¶ The regular Sabbath meal at noon, must be a *Pesach* meal, consisting of meat, fish and fruit; no *matzah* is to be served.

### Passover Terms

*Pesach* means the "Paschal Lamb," this refers to the lamb eaten by the Israelites on the eve of their departure from Egypt. It was eaten by the Israelites in haste, their loins girded and staff in hand, ready for the exodus. The blood of the paschal lamb on the doorposts was a sign to the angel of death of "pass over" the Israelite homes, hence the name "Passover."

*Nisan* is the month on which Passover falls. The paschal lamb was eaten in the evening after the fourteenth day of Nisan. This holiday is observed for seven days in Israel and for eight days in the Diaspora. Before the calendar was fixed by mathematical calculation the Sanhedrin in Jerusalem would send messengers notifying each community when the new moon had been sighted. Since messengers did not always arrive on time in communities outside of Israel, an extra day was added since the Jews were not completely certain as to which day marked the beginning of the festival.

*Haggadah* means "telling the story." It is our duty to tell the story each year, particularly to the children. The book which tells the story is now called a Haggadah.

*Bedikat Hametz* means searching for the leaven. On the evening before the Seder the head of the house conducts an impressive ceremony of searching for the leaven. Holding a candle to light the way the father gathers all crumbs of bread with a feather and spoon. The leaven is burnt the next morning in fulfillment of the injunction to destroy all *hametz*.

### How to Kasher Utensils

Spits and broilers must be made red hot.



# BROOKLYN JEWISH CENTER REVIEW

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## THIS WILDERNESS TOO WE SHALL PASS THROUGH

THERE is a curious inversion of history in the present-day condition of the State of Israel. The establishment of the nation makes it no longer necessary for the Jews as a people to recite the age-old Passover prayer *Le-shona haba b'Yerushalayim*. Nevertheless we still have the Pharaohs and their implacable enmity to the Israelites.

The catalogue of Arab hate and violence grows daily longer. To the four hundred-odd acts of depredation and murder which have been listed in former years has now been added the massacre at Scorpion Pass. Overshadowing even these is the unwavering refusal of the Arab states to translate an uneasy truce and broken armistice into a permanent peace.

We say it with regret, but we are compelled to say it: the United Nations and our own government are not without fault in this situation. We have been disturbed by the promptness of censures levelled at Israel when under even worse circumstances a discreet silence has been maintained in the face of Arab provocation and Arab refusal to be bound by the mandate of the U.N.

The terms of the Armistice between Israel and the Arab nations require that there be negotiations between them for the purpose of drawing a treaty of peace. Time and again Israel has offered to undertake such negotiations, and each time the Arab answer has been a curt and uncompromising refusal. This negotiation has extended so far that the Arabs have rebuffed the United Nations; yet the machinery of this world-organization has not been utilized to compel Arab obedience to world processes. Can it be

possible that Arab oil is a more important factor in high-level deliberations than are concepts of justice and peace? It is a hard thought, but the current of contemporary affairs makes it difficult to escape.

In this Passover season, which should be for us a period of unalloyed joy, we

must call to the aid of our troubled spirits the fortitude of our ancestors and their complete reliance on the providence of God. There have been many wildernesses in Jewish history, some of which have taken much more than forty years to traverse. Let us be hopeful in the certain knowledge that this one, too, we shall pass through.

—WILLIAM I. SIEGEL.

## The Forest Tribute to Joseph Goldberg

THE busyness of our lives customarily obscures the terrible rapidity of Time's flight. Immersed as we are in our daily preoccupations we do not note that the days go by, some productive of good, some representing a waste of our opportunity and a failure to fulfill obligations. Only when a significant date forces itself upon our attention are we recalled to our duty.

Such a date—an anniversary—has now occurred in the first *yahrzeit* of our late friend, Joseph Goldberg, Executive Director of the Center. Despite the curative balm of time we have never ceased to miss his presence and to mourn his leaving. He was so much a part of the Center, and so direct a cause of its program of service, that every moment of the Center's life is a reminder that he is not with us.

Monuments are at best a poor tribute to the memory of a good man. But some memorials at least express better than others sentiments of affection and admiration. We have so evaluated the Joseph Goldberg Memorial Forest in Israel. We knew how dearly he loved the land of our forefathers, how much service he gave to its cause and with what joy he witnessed the restoration of its freedom.

Therefore it was our thought that a bond between his memory and the living reality of Israel in the form of a memorial forest would best express our love for him and would longest perpetuate his memory. The green of Israel's trees, renewing each year under its beneficent skies, would each year keep his name alive and green.

Good progress has been made in this cause. But more remains to be done. The Center committee in charge of the project asks that the friends of Joseph Goldberg make their contribution for the purchase of trees *now* in order that the forest may be immediately completed. They wish that in this springtime of the year planting of trees go forward uninterrupted. Contributions may be sent to the Center office in the name of the Joseph Goldberg Memorial Forest.

—WILLIAM I. SIEGEL.

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

*An Intimate Chat Between Rabbi and Reader*

## Passover and the Freedom Ideal

THE Passover festival which we will usher in on the coming Saturday night recalls to us the role that freedom and liberty played in the teachings and in the life of the Jew. We commemorate not only the single event—our redemption from the bondage of Egypt, but also the passion for human freedom which that event succeeded in implanting within our hearts. The supreme ideal which motivated the Jew throughout the ages was that which is expressed in these words, "Proclaim ye liberty throughout the earth, unto all the inhabitants thereof."

The singular contribution of the Jew to the world went yet further. It emphasized the true meaning of that word, freedom, which, alas, the world has not yet fully grasped.

The reader recalls, of course, the fact that at the Seder table the Jew is bidden to drink of four cups of wine. It isn't an arbitrary prescription; the Rabbis give a definite reason for this rule. They noted that when God appeared to Moses and told him that He would deliver the Israelites from the bondage in Egypt, He used four different expressions describing that redemption; and they tell us that the four cups of wine are to remind us of these *arba ge'ulos*, these four aspects of emancipation.

What the Rabbis wanted to teach us is that true freedom does not touch just one, but every aspect of life, a fact that needs to be emphasized in our day. The tragedy of the present world situation lies in this very misunderstanding of the term freedom. The Communist nations speak of freedom only in the realm of economic life. Even if that were true in those countries (which unfortunately it is not), that is not true freedom. As long as the mind and soul of man are enslaved, as long as politically he is not free to express his own will, he does not possess freedom. But the sad fact must be noted that among many in the democratic countries there is also that limited concept

of freedom. Political freedom, the right to express one's will at the polls, is an essential phase of freedom, but not enough. There must be economic freedom—freedom of opportunity to earn a livelihood; social freedom—freedom from all hate and prejudice; religious freedom—freedom to worship as one sees fit; intellectual freedom—freedom to think as one wills and to express these thoughts as one sees fit, so long as these thoughts do not endanger the ethical and moral life of the people.

This concept of freedom was recognized by the Jew at the very dawn of his history, and to this concept he has always been faithful.

The world must learn to recognize and adopt such an ethical understanding if the nations are to achieve genuine liberty, which alone can bring to man the blessings of peace and human brotherhood.

*Israel H. Benethal*

## Passover Song

THE birds return through leagues of space,

On barren trees and blossoms burn.  
Ye banished birds of Israel's race,  
Now call: Return, return!

Two thousand years have Israel's sons  
Still prayed: "Next year—Jerusalem."  
The swallow flies, the beetle runs,  
For wish is deed with them.

But Israel's children pray and sing,  
And feast and feast and pray again,  
And cry, "O Lord, we wait our king,  
To ease our ancient pain!"

Throw off the cloaks in bondage worn  
That hide your garments kingly white,  
For you must go tomorrow morn,  
Since this is Pesach night.

JESSIE E. SAMPTER.

## A Rare Publication

FOR this Passover issue the *Review* publishes facsimiles from one of the rarest and most beautiful books in the world, the Prague Haggadah, which was printed in 1526, only about 75 years after Gutenberg invented movable type. The first page of the Haggadah appears on the cover, and a selection of other pages begins on page 5, opposite. So rare is this volume that only a few copies are in existence and bibliophiles consider it a unique privilege to examine it. So far as can be learned, this is the first time that a general magazine has reproduced pages from this great work.

The Haggadah was published in Prague by Gershon ben Solomon Cohen and his brother Gronem. It is extraordinary for the beauty of its layout of type and illustrations, achieving a harmony and balance that typographical artists today envy and seek to follow.

Several weeks ago the world was startled by an announcement from the Morgan Library of New York that it had acquired a missal printed by Gutenberg which antedated the celebrated Bible, believed to be the first book printed from movable type. It has now been established that the missal is actually an earlier work with which Gutenberg experimented before he undertook the Bible. Strangely, a similar situation affects the Prague Haggadah. In 1940 Lazarus Goldschmidt, a noted orientalist and translator of the Talmud into German, bought what was described to him by a bookdealer as an imperfect copy of the Prague Haggadah. On examination he was amazed to find that this book differed from the one he knew in certain respects, though it was the same book. After extensive study he came to the conclusion that his copy was an earlier, perhaps experimental edition, and therefore took precedence over its sister volume. So far the matter is still unsettled and the encyclopedias list the 1526 Haggadah as the original one.

For those who may wonder how Jews could have done the art work of the Haggadah, since there is thought to be a prohibition against art for Jews, there is the explanation that while certain aspects of art were discouraged, particularly sculpture, other forms were cultivated by the Jews of old, as is evidenced by the recent exhibition of sections of a synagogue from the third century covered with reproductions of biblical scenes. Maimonides, the authoritative interpreter of the Jewish law, prohibits the making of images in the form of sculpture but permits the painting of human images.



לְחַמַּת עֵינַי רִי אֵל  
אֱלֹהֵי אֲבֹתֵינוּ  
פֶּאֶרְעָה וּמִצְרַיִם  
בְּלִבְבִּיזִי וּתְיוֹבִיל  
בְּלִי רִצְרִיד יְתִים  
וּבִסְתֵּר שְׂתֵּי אֲהָבָה  
לְשִׁנְהֵבֶה פֶּאֶרְעָה





# הַיִּשְׁרָאֵל הַשְּׁתֵּי עֲבָדֵי לִשְׁנָה

## הַבָּאָה בְּנֵי הוֹרֵדִין

רמ"דף מזה  
כוס טיני סלי  
הין לפרץ לאחד  
יש מאין



אמך מה בשות  
בנין יפה ובנין  
לשכח ולזכור  
השם את אצל בשאל  
בשנת אם בשאל  
למיד ולבטל  
אפי' קומן קודם חז  
חצות ושודין מוז  
הלילה יותר בכמה  
דברים ורוח

הלילה הזה שתי פה  
פעמים את בל' פך  
הא' בידות ו' ולכר  
נמנע שלא לאכל  
סאם טיבול באוה  
לילה. בעין שולש  
א' לטבל א' מזה  
ביין כמו שדגלין  
לעשות בשאר ימי  
טובים כו

נְשִׁיתָהּ הַזֶּה

הַלִּילָה הַזֶּה

מִבֶּל הַלִּילָה

שֶׁבֶל הַלִּילָה אֲנִי אוֹבֵלִין

הַמִּין וּמִיָּצָה וְהַלִּילָה הַזֶּה

בִּלּוֹ מִיָּצָה וְשֶׁבֶל הַלִּילָה

אֲנִי אוֹבֵלִין שְׁאֵר יִרְקוֹת הַ

הַלִּילָה הַזֶּה מִרוֹר וְשֶׁבֶל

הַלִּילָה אֲנִי מִטְבִּילִין

אֲבִילוֹ פַּעַם אַחַת וְהַלִּילָה

הַזֶּה שְׁתֵּי פַּעַמִּים שֶׁבֶל



ומה הטעם מן דא' ארבע ב'סות ו' נבד  
ארבע סאלות ש'סמך ל'שד' ב'פרש  
וא'א ו'ד'ס'ת ו'ה'ג'ל'ת ו'ס'ל'ת ו'  
ל'ק'ת ו' א'ל א'רבע סאלות  
ב'ר א'רבע ססות  
ה'קח

ציד לברך ארבע כוסות ו' מו'סם ארבע  
מ'כוס ו'גורות ו' וכ'ס ו'ד' ב'ר'צ' מ'ז  
מ'ס'ם ו'צ'א מ'בית ו'ס'ג'ר'ם ו'ד'ו'ת  
ת'ל'ם מ'ר'מ'ת מ'ילה כ'נ'א מ'תב'וס'ת  
ב'ר'מ'ד ו'ו'ת'ל'כ' מ'ד'ב'רות ו'  
ו'ת'ל'כ'י י'מ'ים

דווקא לטוב בחדש  
 ובשאר ימות השנה  
 אבל לא שיהא אילן  
 מעט אילן בלילה  
 וזה אין אילן קבו  
 שיהא לא יאכל  
 עד שישיב ויחזק



רש בטי



והדעת כל אדם  
 והדעת והדעת  
 שיהא אילן ויהא  
 ויהא אילן ויהא  
 ויהא אילן ויהא  
 ויהא אילן ויהא  
 ויהא אילן ויהא  
 ויהא אילן ויהא

והדעת בענין תבלין זה לתבן שביצור  
 ולקח אחרים שצאמד אל  
 גינת אחר ידועי  
 וידועי זה יס  
 וידועי

הַלִּילֹתֵינוּ אֲנוּ אוֹבְלִיךְ בֵּין  
 יוֹשְׁבֵיךְ וּבֵין מִסְבִּיךְ הַלִּילֹתֵינוּ  
 הַזֶּה בְּלֵנוּ מִסְבִּיךְ

עֲבָרִים חֵינֵינוּ  
 לַפָּרֵעַ  
 בְּמִצְרֵינוּ וּבִיָּצֵינוּ  
 מִשֶּׁם בֵּיר חֲזָקָה וּבִזְרוּעַ  
 נְטוּיָה וְאֵלֵינוּ לֹא הִיָּצֵנוּ הַקֶּבֶץ  
 אֶת אֲבוֹתֵינוּ מִמִּצְרֵינוּ הָרִי  
 אֲנוּ בְּנֵינוּ וּבְנֵי בְּנֵינוּ מִשְׁעָבִים  
 רִים חֵינֵינוּ לַפָּרֵעַ בְּמִצְרֵינוּ  
 וְאֵבִילֵנוּ בְּלֵנוּ חֲבָמִים בְּלֵנוּ  
 נְבוֹנִים בְּלֵנוּ זָקֵנִים בְּלֵנוּ

ובשאר ימות השנה  
 קל פניו לא עלימיו אלא על שם  
 שביא לו דשיו פי וטעם שלא  
 יקדים קסו לחוטט לפי זה  
 אין חלוק בין אטור  
 לאדרי

גַּם הוּא עַל שְׁוֹנֵינֵינוּ וְנִלְחָם  
בְּנוֹ וְעָלָה מִן הָאָרֶץ׃

זה סידעם



זה רעבסט



יַעֲנוּנוּ בַמָּדָה שֶׁנִּלְמַעַז  
עֲוֹתָיו בְּסִבְלוֹתָם וּבִזְזֵ  
עֲרֵי מִסִּבְנוֹת לַפִּרְעָה אֶת  
פִּיתוֹם וְאֶת רַעֲמִיס׃

וַיִּתְּנוּ עָלֵינוּ עֲבוּרָה קֶשֶׁה׃  
בַּמָּדָה שֶׁנֶּאֱמַר וַיַּעֲבִידוּ מִצְרַיִם  
אֶת בְּנֵי יִשְׂרָאֵל בַּפֶּרֶד׃

וְנִצְעֵק  
אֶלֶף  
אֶלֶף

אֲבִיתָנוּ בַּמָּדָה שֶׁנֶּאֱמַר וַיִּדְּדוּ  
בַּיָּמִים הָרַבִּים הָהֵם מִן



אֵלֶיךָ בְּחֻזְקֶיךָ הוֹצִיאָנוּ יְיָ

מִמִּצְרַיִם מִבֵּית

עַבְדִּים

לִמְקוֹת יְלֵמֶד בְּנֵיכֶם



יֹדֵעַ  
לְשַׁאֵל

וּשְׂאֵל

אֶת פֶּתַח לִוְיָ שֶׁנֶּאֱמַר וְהֵגַדְתָּ  
לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר  
בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בֵּצֶ

בִּצְאוֹתַי מִמִּצְרַיִם

חֲדָשׁ לִבָּה



מִרְאשֵׁי  
חֲדָשֵׁת

יָבֹרֵל

תִּלְמוּד לִוְיָ בַּיּוֹם הַזֶּה

אֲתָמָד מִצְוַת הַיָּד הַבְּדוּדָה אֵין צִדִּיק הַיָּד הַיְּשָׁרָה וְיִשְׂרָאֵל עַבְדֵּי פֶשַׁע וְיִשְׂרָאֵל רַחֲמֵי  
מִצְוַת צִדִּיק הַיָּד הַיְּשָׁרָה כִּשְׂאוֹפֵל מִצְוַת שֶׁל מִצְוַת לִילָה וְרִאשֹׁן כִּבְנֵי תִדְרֹן שֶׁהָיוּ זָכֵר  
לְאֵלֶּה וְיִשְׂרָאֵל אֵין צִדִּיק הַיָּד הַיְּשָׁרָה וְהָיוּ זָכֵר לְעִבְדֵּי הָאֵלֹהִים שֶׁעָשׂוּ מִשְׁתַּעֲמֵי בִלְדוּת  
וְאֵלֶּה שֶׁאֲמָרְךָ הַיָּד הַיְּשָׁרָה וְעַבְדֵּי

לְעוֹלָם הִלְלוּ יְהוָה

הוֹדוּ לֵאלֹהֵי טוֹב בְּלִילִי

יֹאמְרוּ נְאֻם יִשְׂרָאֵל בְּלִילִי

יֹאמְרוּ נְאֻם בֵּית אֱהֱרָד בְּלִילִי

יֹאמְרוּ נְאֻם יְרֵמְיָה בְּלִילִי

אם בחרל סרבו  
מהלש לא היה  
פניה נקרים סא  
סאינן בני משה  
לומר ודור בליל  
ססתרואין יבליך  
לדציאיר חובת  
את הגדלים

ובשויר טוב וש  
לומר האגדה בג  
סדי סיאם'וארד  
לב תרדאם אין  
שם כי אם שנים  
שנים יאמרד  
הודו ולשון  
אטרה



דור מלך ישראל



הַמִּצֵּר קֶרֶב

הֵי יְהוָה עֲנֵי

בְּמִדְחַב־יְהוָה לִי לֹא אִירָא

מִיָּה יַעֲשֶׂה לִי אֶרֶם יְהוָה

בְּעֻזִּי וְאֲנִי אֶרְאֶה בִּשְׂנֵאִי

טוֹב לַחֲסוֹת בַּיָּהּ מִבְּטוֹחַ

בָּאֶרֶם טוֹב לַחֲסוֹת בַּיָּהּ

מִבְּטוֹחַ בְּגֵרִיבִים בְּלִגְוִים

# שִׁבְרָה

חֲמִיתָהּ עַל הָאֲנָשִׁים  
אֲשֶׁר לֹא יָדְעוּהָ וְעַל  
הַמִּמְלָכוֹת אֲשֶׁר  
בְּשִׁמְרָה לֹא  
קִרְאוּהָ



שִׁפּוֹר עֲלֵיהֶם וְעִמְדוֹתָם  
אֶפְרַיִם וְשִׁיגֵם וְהִרְדּוּהָ בָּאֵהָ  
וְהַשְׁמִדֶם מִתַּחַת שְׁמִינָהּ





ואני ידע שידעתי  
בהן ידי ודבות תה  
חדת תמכא כולסי  
תדכני מרחוק  
מצה בידות אלו

השמש לא יאכל  
ואני ימין כשהוא  
מרחק בבית דא  
נאלו אכל כב  
מקומות

ומדען שיסד כח  
בעצמן כד סימך  
כד סוסת אמנם  
אין לדש אכ ביד  
איד לאשהו

ואחר כך יקה המצוה השלישית התחננה ויצענח  
לשנים ויתן עליה לאטונא ויאכל בידה בלל ברברה  
אלא כך אמר בן עשה חלל בזמן שבית המקדש  
קם ויה בורד מצה ומרחק בידה ויאכל במה שנ  
מצות על מרחקים יאכלהו



ואחר כך אוכלין ושותין כל צרכהו ולאחר הסעודה  
יקח המצה המונחת תחת המפה לאפיקומין ויקח  
ממנו ויאכל בהסבת שמאל ויתן גם כן לבלם וא  
ואחר כך ירחצו את ידיהם ואין מברכים  
על גטילת ידים ומוחג כוס שלישי

לחיד שלא יסע  
באמצע אבדת  
האפיקומין משה  
הוא יאכל כסתי  
הכוחות שכל מה  
שפדג בסם נהג  
באפיקומין משום  
שהו דומה לח  
וכן כתב ראובן מרחבי כמל  
ומצה לחיד איד סבת הפן יוב  
איהא במרחש לשון אורח חיים

לברכת המזון ולאחר  
ברכת המזון מוחג כוס  
רביעי לבלם ומתחיל

ואומר  
בקול  
רם

וכן אמר רב הל  
משמיה דגמרא  
מיטת איס משה  
ופחד בורד הדיו  
ולטל משורככל  
לן מצה בזמן חוש  
דאדדי תא ומרח  
הרבנן דילפא אהי  
סרוד הרבנן ומבטל להו מצה ר  
דאדדי תא סרוד ערבי כסחים  
קל מצות מרחקים יאכלהו מ  
מצה חב פתקו המרחק הוא מר

עב מצה רמז למדת רחמים וצדק למדת חסד וזהו וידה צה וצדק וכן אמר  
הרמב"ם עה חפצת חלה פקס דהדחתה קל משפט צדק אחר משפט דהרין  
צדק זה מה דחמים וכן בירי ובהפלות חת אל הקדאס לי בקמי סדוא מרת  
החמים דהאין לי מרה מדתהרין שהא מר כי המר שדי לי מאר כלומר מאר מר  
לי אכמה הרין ולפני אפודה שדי המר לי מאר כי בשכ שדי מרה דוביה שנאם  
שדי כהה חב וזהו רמז לי דשו המר כהו והיה אודה מרה של שדי בפה אחרת

## THE MEANING OF "CHAMETZ AND "MATZOH"

By DR. BENJAMIN KREITMAN

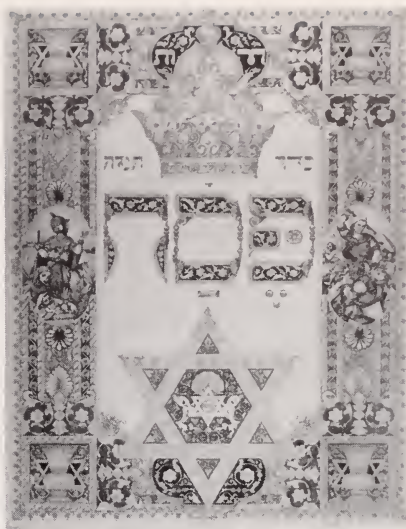
PASSOVER is the oldest of Jewish festivals. It is the most colorful and dramatic of all the celebrations in our sacred calendar and yet the most difficult to observe. A complex and complicated code of laws handed down through the generations regulate the preparations of the household for the Passover festival and its observance throughout its duration. The housewife of yesteryear would begin making preparations for the festival even months in advance. By Purim time the entire household was mobilized in the exacting campaign of removing every trace of *chametz* — leavening, cleansing and scouring the home and its utensils with microscopic watchfulness. The removal of the *chametz* could not be taken lightly, for the Bible not only prohibits the eating of *chametz* on Passover but also prohibits its presence in any form in the home during the course of the festival. "And there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders (Exodus 13.7)."

We are all familiar with the historical reasons for the eating of matzoh—unleavened bread, and the interdiction against eating leavened bread on the Passover festival as stated in the Bible and restated in the Haggadah. In the haste of their departure from Egypt, when the signal of the liberation came to them from the supreme King of Kings, our forefathers had to take along unleavened dough. So we read in the Torah: "And with the dough which they had brought with them out of Egypt they baked matzoh, for the dough was unleavened. For they had been rushed out of Egypt, and they could not linger."

The historical background given in the Bible and the Haggadah is fitting reason for the establishment of an ordinance to eat only matzoh on this festival as a memorial to our ancestor's release from bondage. But the ordinance to remove all leavening from our presence, the stringent measures to be taken in its removal, and the underscoring of the grav-

ity of the sin of having leavened bread in our possession during the festival, is left unexplained by the fortuitous historical occurrences and remains to puzzle and intrigue us.

To unravel this puzzle and thus gain a deeper appreciation of the symbolism of *chametz* and matzoh in Jewish life and thought we must first recognize the two distinct classes of symbols and ceremonials found in both religious and secular ritual. In one class we find the symbols and ceremonials that have come into being through chance historical happenings but which in themselves, apart from these events, have no intrinsic symbolic significance, though theologians and preachers may use their ingenuity in finding an inner symbolic meaning. The "Succah" hut, in which we are ordained to dwell during the festival of Succoth, came into being because the ancient Israelites dwelt in huts during their sojourn in the desert wilderness, or because it was the custom of the ancient Israelite farmers to dwell in temporary huts in the fields during the harvest season. These are examples of symbols that have an outer connection with past events. There are other symbols and ceremonials that may link with historical events but have mainly an intrinsic symbolic meaning independent of any chance historical occurrence. For example a Science building dedicated to the memory of a great scientist has as its extrinsic meaning a memorial to a particular person, but it has also an inner character which transcends all other chance meanings — the perpetuation of the scientific enterprise in the spirit of the great scientist. The lights we kindle on Chanukah refer outwardly to the miracle of the cruse of oil but, independent of the miracle, this ceremonial expresses the hope of the ultimate triumph of the forces of light over the forces of darkness. The unusual em-



*A modern Haggadah, illustrated by the famed Arthur Szyk*

phasis put on the removal of *chametz* and the rigorous precautions taken in preparation for the eating of the matzoh point to this being part of this latter class of symbols, symbols that embody their meaning by their own character.

Passover is not the only instance in the Bible where *chametz* is prohibited and matzoh used in its stead. These other instances shed much light on the inner symbolic qualities of leavened and unleavened bread. Concerning the meal-offering by the Priests in the Sanctuary, the Bible states, "No meal-offering, which ye shall bring unto the Lord, shall be made with leaven; for ye must never burn leaven, nor any honey, in any fire offering to the Lord (Leviticus 2.11)." About the remainder of the meal-offering which is shared by the Priests the Bible repeats in most emphatic terms the prohibition against the use of *chametz*, "It shall be eaten without leaven in a holy place; in the court of the Sanctuary they shall eat it. It shall not be baked with leaven (Leviticus 9.10)."

God's Sanctuary and God's altar are to be surrounded by purity. Strict precautions are taken lest any defilement or impurity enter into the precincts of the Lord's Sanctuary. *Chametz* is considered

such an impurity that, with only one or two exceptions, it is to be barred from the Sanctuary. Within *chametz* the processes of fermentation have set in. In essence, fermentation is the decomposition, decay and corruption of matter, though often what is sweet and pleasant to our palate is but the result of fermentation and leavening. Nothing suggestive of decay and corruption may be offered to God or brought into His Sanctuary.

Both Maimonides, the rationalist, and Nahmanides, the mystic, note that in the sacrificial systems of the pagans, in contrast with that of the Jews, sweet fermented cakes were considered the delicacy of the Gods. The pagan gods themselves were identified with and made subservient to the processes of fermentation, corruption and decay in nature. The late Professor Umberto Cassuto, of the Hebrew University, found corroborating evidence for the statements of Maimonides and Nahmanides in the recently discovered Ugaritic inscriptions. In one of these inscriptions there is a command to the ancient inhabitants of Canaan to bring to the altar of their gods leavened cakes mixed with honey.

Fermentation and leavening is synonymous, for the Jews, with corruption and decay. The pleasure-seeking drives, the *yetzzer harab* within us, is looked upon as the leavening within our being. The Talmud records that Rabbi Alexandri would conclude his morning prayers with this meditation, *Ribon Ha-Olamim galuy ve-yadua lefanecba she-retzonenu laasofb retzoncha umi makev scor shebeisab*, "Master of the Universe, it is revealed and known to you that it is our wish to do your will but the leaven in the dough hinders us." The absence of fermentation, matzoh, was considered by the Jew as synonymous with purity, sincerity and devotion. The early Christians nurtured at the bosom of Judaism used the same symbolism of *chametz* and matzah, and it still plays a major role in Christian thought and practice. We find thus this striking statement in the New Testament, "Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth (1 Corinthians 5:6)."

In the literature of the Jewish mystics the prayer is frequently found which asks God to help in removing the *chametz*, *sbe-balev*, the leavening in the heart. In the prayerbook of the followers of the Lurianic Kaballah, the meditation is offered up following the official removal of *chametz* which expresses the hope that together with the *chametz* the *ruach tumab* — the unclean spirit, will be removed from the inhabitants of the world.

With this understanding of the innate symbolic qualities of *chametz* and

*matzoh*, and the role these symbols play in Jewish thought and practice, we can appreciate the scrupulous care taken in observing the Passover ritual. We see, too, that these symbols are fitting links with the Festival of Freedom, for freedom, a sacred gift by God to man, cannot exist in the polluted atmosphere of corruption and insincerity but flourishes in the spirit of devotion and sincerity, unhindered by the *scor sbe-beisab*, the leavening in the dough.

## A JOURNEY HOME

By CHAIM WEIZMANN

I RECALL an experience that I have had and that is probably latent within every one of you and within every Jew in the world.

Towards the end of the world war I was in Palestine, and I had arranged to meet Emir Feisal in Transjordan. Under normal conditions the journey from the place where I then was to Transjordan should not have taken more than five hours. At that time, however, the Turkish front still extended on to Palestinian territory, and in order to reach the Emir I was obliged to make a big detour—to go south as far as Egypt, cross the Red Sea, and then again north to Transjordan.

I undertook the journey. I travelled twelve days—five days through the burning desert, across the Sinai peninsula, and then over the waters of the Red Sea. I again turned north, going through the land of Maob, and a message was sent to tell the Emir of my approach. He sent a number of servants to meet me, bearing presents of camels and sheep, bread and salt. And on the last day I was overcome by the realization of the fantastic wonder of my journey. Like Abraham of old, I was approaching the land which God had promised to His chosen people. Like he, I was crossing the land of Maob in order to take possession. And to greet me there came a caravan of the Emir's servants, and they offered me bread and salt in welcome, and they prepared a tent to shelter me, and slaughtered a lamb to feed me, and told me that their master was awaiting me and was happy to meet me.

There and then, two thousand, three thousand, four thousand years melted away. I felt, I knew that I had owned the land but yesterday; it was but yesterday that our forefather Abraham set foot on this soil and started on his people's journey guided by God and His blessing. And I felt that all the years of our exile, all the countries in which we had lived, all the sorrows which we had suffered, were as nothing. The gulf had been bridged. This was home; this was promise and fulfillment, this was certainty.

### The Meaning of the Haggadah

THE core of the Haggadah's message is found in the words: "In every generation it is man's duty to regard himself as though he personally had come out of Egypt." The Haggadah's purpose is to help us at the Passover table to experience again the slavery of Egypt and the release from bondage through God's beneficent hand.

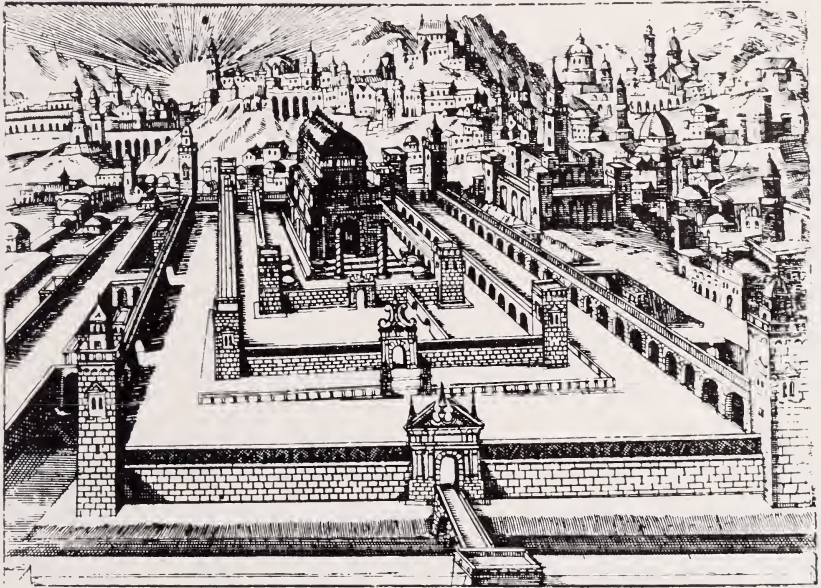
The Passover ritual is not the simple recollection of a dead past but a dramatic reliving of the past in which we are both the participant and the observer. The device used by the Haggadah to make the past vital and immediate is the dialogue between the child and the father, the old generation and the new generation. The vitality and immediacy of the past is felt at that moment when the father realizes he must transmit his heritage to his child. The preciousness of Freedom is savoured at that moment when the older generation makes ready to place it in the custody of the new generation.

—BENJAMIN KREITMAN.



## בליל שני מתחיל העומר

**ברוך** אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו  
 על ספירת העומר : שהיום יום אחד בעומר :  
 יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיכנה בירת המקדש  
 במהרה בימינו ותן חלקנו בתורתך :



This is a page from an 18th century Haggadah with part of the text in what is known as Judaeo-German, akin to Yiddish. The engraving is an unusually fine one of Jerusalem and the Temple, as conceived by the artist.

צורת ב'ה ועיר ירושלים תוב'ב אט'ר

## אלמעכטיגער

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 נון בויא ריין טעמפיל שירה : דא בישט גאט אוי' קינער מער : נון בויא ריין טעמפיל  
 שירה : אלוו שיר • אוי' אלוו באלד • אין אונזרן טאגן שירה : יוא שירה :  
 נון בויא • נון בויא : נון בויא ריין טעמפיל שירה :

# THE BLOOD LIBEL IN PRAGUE

## *An Old Tale*

MANY years ago there lived in the great Bohemian city of Prague the famous Rabbi Levi. He was loved and respected by all, Jews and Gentiles alike, and was called in to arbitrate many disputes. His reputation for wisdom and nobility spread beyond the walls of the ghetto to which the Prague Jews were confined.

But there were people in Prague who hated the Jews and plotted against them. Among the worst of those was a convert who had become a priest. This traitor hated his people with the hatred peculiar to vile and degenerate minds, and he devised many schemes to injure them. The watchfulness of Rabbi Levi, and his wisdom, always frustrated him. But there came a time when the Rabbi could no longer bear this man's treachery passively, and he exposed and castigated him in public. The traitor then determined on revenge, not only against the rabbi but against the entire Jewish community. By subtle wile he was able to anger the bishop against the Jews.

\* \* \*

Came Passover eve—the eve of light.

The sun had set. The Jews had been locked within their squalid streets, as was the law for ghettos. But the great synagogue was full of light and joy. The festival had come, the festival of liberty and light, the festival of sweet memories and sweet hopes.

The prayers were ended. Groups left the synagogue and flowed homeward to arrange the Seder and tell tales of the deliverance out of Egypt. Rabbi Levi's house was opposite the synagogue. As he entered the house, accompanied by the guests he had invited, a boy ran to meet him. It was Emanuel, his youngest child, who had waited with breathless expectation for the beginning of the Seder. Of all the holidays of the year the Passover was dearest to him.

The Seder was begun. The table was set and the winecups distributed. They read the Haggadah with deep feeling. The boy then asked his father for stories about the children of the Jews who lived in Egypt. And the rabbi told of how the mothers, in order to save their boys

from being drowned by Pharaoh's soldiers, hid them in the woods where they were nursed by angels, and how these children grew up to be disciples of freedom whom Moses loved best. . . .

Suddenly a wail came to the ears of the rabbi, a sound of bitter weeping. He looked about him and grew pale. The guests kept on drinking their cups unmoved. They had heard nothing.

The guests were now reading the Haggadah in a happy tone. The door was opened for the Prophet Elijah:

Pour out thy wrath upon the  
heathen who know thee not,  
And upon the kingdoms who in-  
voke not Thy name,  
For they have devoured Jacob  
And laid waste his beautiful dwell-  
ing. . . ."

But Rabbi Levi neither sang nor read. His eyes were riveted upon the open door. His face was livid.

Where was the Prophet Elijah? Where? And above the chanting, above the wail, came a still, small voice, a voice full of pity and compassion.

"Arise, faithful shepherd, and rescue thy flock!"

Then the venerable rabbi rose from his seat and, without saying a word, left the room. He went out of doors. He followed the sound of the wail.

He turned his steps towards the synagogue. The entire synagogue trembled, as a leaf trembles in the wind. The ark was open and the scrolls were sighing and weeping.

No sooner had the rabbi stepped upon the threshold than the moaning ceased. The scrolls of the Law alone continued sobbing. He went up to the ark, and there between two scrolls was a flask of blood!

The aged seer calmly removed the blood and in its place put a flask of wine used for Kiddush, and instantly the scrolls of the Law became silent.

Rabbi Levi returned home. Not a word did he tell his worried guests of his experience. In happy strains he continued to recount tales of Passover.

Morning dawned. The spring sun sent holiday greetings to the imprisoned children of the ghetto, celebrating their feast of freedom. Crowds streamed to the synagogue for the morning services.

Now the house was filled. The old rabbi was standing in his place of honor beside the ark, and the prayers were begun.

Suddenly a great commotion arose in the synagogue.

A detachment of soldiers had swooped down upon the house and surrounded it on all sides. A great fear seized the assembly. The rabbi alone stood in his place and continued to sing his hymn.

"Silence!" cried the bishop, coming up the aisle, "Praise of the Lord is in thy mouth while thy hands and the hands of thy community are stained with blood! Ye have escaped us too often, ye drinkers of our blood! Now we have caught you!"

Thus speaking, he stepped up to the ark, with the treacherous priest following close behind. The priest, with insolent assurance, opened the ark, and taking out the bottle, handed it to the bishop,

"And what sayest thou now?" cried the bishop to the rabbi, "Whose hands have shed this blood?"

"Listen to what I say unto thee," answered the seer calmly, "Thou liest, bishop! That traitor lieth, also! Not a flask of blood, but a flask of wine is in thy hand! Taste and see!"

The bishop and some of his followers tasted of the flask and their faces grew ashen grey. A shout of joy filled the synagogue. Hurriedly the bishop and his priest left the house.

## Spring Song

FOR, lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth,  
The birds' singing time is here,  
And the call of the turtle-dove is  
heard in our land;  
The fig tree ripens her winter fruit,  
And blossoming vines give forth  
fragrance.

*From the Song of Songs.*

# THE CHARACTER OF MOSES

By HEINRICH HEINE

**I**T IS strange! During my whole life I have been strolling through the various festive halls of philosophy. I have participated in all the orgies of the intellect. I have coquetted with every possible system, without being satisfied, like Messalina after a riotous night; and now after all this, I suddenly find myself on the same platform whereon stands Uncle Tom. That platform is the Bible, and I kneel by the side of my dusky brother in faith with the same devotion.

What humiliation! With all my learning, I have got no farther than the poor ignorant negro who can hardly spell! It is even true that poor Uncle Tom appears to see in the holy book more profound things than I, who am not yet quite clear, especially in regard to the second part.

But, on the other hand, I think that I may flatter myself that I can better comprehend, in the first part of the holy book, the character of Moses. His grand figure has impressed me not a little. What a colossal form! I cannot imagine that Og, King of Bashan, could have looked more giant-like. How insignificant does Sinai appear when Moses stands thereon! That mountain is merely a pedestal for the feet of the man whose head towers in the heavens and there holds converse with God. May God forgive the sacrilegious thought; but sometimes it appears to me as if this Mosaic God were only the reflected radiance of Moses himself, whom he so strongly represents in wrath and in love. It were a sin, it were anthropomorphism, to assume such identity of God and his prophet; but the resemblance is most striking.

I had not previously much admired the character of Moses, probably because the Hellenic spirit was predominant in me, and I could not pardon the lawgiver of the Jews for his hate of the plastic arts. I failed to perceive that Moses, notwithstanding his enmity to art, was nevertheless himself a great artist, and possessed the true artistic spirit. Only, this artistic spirit with him, as with his Egyptian countryman, was applied to the

colossal and the imperishable. But not, like the Egyptians, did he construct his works of art from brick and granite, but he built human pyramids and carved human obelisks. He took a poor shepherd tribe and from it created a nation which should defy centuries; a great, an immortal, a consecrated race, a God-serving people, who to all other

nations should be as a model and prototype; he created Israel.

I have never spoken with proper reverence either of the artist or of his work, the Jews; and for the same reason, namely, my Hellenic temperament, which was opposed to Jewish asceticism. My prejudice in favor of Hellas has declined since then. I see now that the Greeks were only beautiful youths, but that the Jews were always men, strong, unyielding men, not only in the past, but to this very day, in spite of eighteen centuries of persecution and suffering.

## THE TRADITIONS OF PASSOVER

By HAROLD EIDLIN

**M**ODERN tradition-rich Passover has not always been what it is now. Celebrated today as a commemoration of the great Exodus from Egypt, Passover was observed also as a spring festival and harvest.

Today's eight-day festival starts the same day, the 14th of Nisan, that Biblical Israelites began their "Feast of the Unleavened Bread."

Today Passover remains as the memorial to the "season of liberation." The story of the journey, the "Haggadah," recited each year, is retold with explanations that have become colored with the years, with psalms and prayers.

The central feature of those ancient ceremonial feasts was the common meal eaten by all members of the family, even as today the Seder—a Hebrew word meaning "order of things"—remains the most significant part of the Passover celebration.

The bitter herbs were eaten as a cathartic, the time-honored prescription of ancient physicians, to neutralize any impurities which might have been accidentally consumed. Today, the bitter herbs or horseradish at the Seder are taken to symbolize the bitterness which the children of Israel endured.

Although lamb is no longer used as part of the meal, having fallen into disuse as early as 70 A.D. when the Temple was destroyed, thus ending paschal sacrifices, it is interesting to note why lamb was used at all. The Egyptians worshipped the ram, and in order for the Israelites to prove their disavowal of idolatry, they made these sacrifices.

Then, as now, the festival was full of

symbolisms. The blood on the doorposts was a reminder of the three great patriarchs, Abraham, Isaac and Jacob. The lowly hyssop, with which the blood was applied, signified the House of Israel—lowly, but bound by the grace of God.

The modern Seder table bears symbolic reminders of the Passover festival as related to the Exodus. The bitter herbs, the haroseth, a pasty mixture of chopped apple, nuts, raisins and cinnamon is actually taken to sweeten the sharpness of the herbs, but popularly interpreted as signifying the mortar which the Israelites treaded during bondage. The roasted egg marks the special additional sacrifices offered in the Temple at Passover. The shankbone of lamb remains as the symbol of the paschal sacrifice, and the parsley and radishes signify the characteristic side-dishes of the ancient banquet.

The four cups of wine that must be drunk at the Seder are of a conflicting origin. According to some sources, they correspond to the four expressions used in the Exodus describing God's deliverance of the Israelites from bondage—"I will bring you out from under the burden of the Egyptians, and I will rid you of their bondage and I will redeem you, and I will take you to Me for a people." Other sources assert, however, that the cups refer to the four passages in the Scriptures in which it is declared that the wicked will drink from the cup of God's wrath.

Perhaps the most interesting of the Seder customs is the filling of the wine goblet for the prophet Elijah, who is believed to come each year to the Seder as a precursor of the Messiah.



# NEWS OF THE CENTER

## Siyum Services

Services for the first born son will be held on Thursday morning, April 15th, at 7:30 and 8:30 o'clock.

## Candle Lighting During Passover

Candles will be lit Saturday and Sunday evenings, April 17th and 18th, at 6:22 o'clock.

The following week for the concluding days of the holidays, candles will be lit on Friday and Saturday, April 23rd and 24th at 6:29 o'clock.

## Passover Sedorim

The first Seder, on Saturday, April 17th will begin at 7:30 o'clock and the second Seder, Sunday, April 18th, will commence at 7:30 o'clock.

## Passover Services

The services for the first days of the Passover holiday will be held on Saturday and Sunday evenings, April 17th and 18th, at 6:30 o'clock; on Sunday and Monday mornings, April 18th and 19th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Congregational Singing Group.

## Junior Congregation Passover Festival Services

Passover services will be held in the Junior Congregation on Sunday and Monday mornings, April 18th and 19th at 9:30 o'clock under the leadership of Rabbi Lewities.

Services for the concluding days of Passover will be held in the Junior Congregation on Saturday and Sunday mornings, April 24th and 25th, at 9:30 o'clock under the leadership of Rabbi Lewities.

## Gym Schedule For Holidays

The Gym and Baths Department will be closed Sunday and Monday, April 18th and 19th, for Passover and will reopen on Tuesday morning, April 20th, for women at 10:00 o'clock.

The following week for the concluding days of the Passover holiday the depart-

ment will be closed on Sunday, April 25th, and will reopen on Monday morning, April 26th, for women at 10:00 o'clock.

## Sabbath Services Week of April 16

Friday evening services at 6:00 o'clock.

Kindling of candles at 6:22 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah:

Shabbat Hagadol "Ahare." Leviticus 16.1-18.30.

Haphtorah Reading: Prophets — Malachi 3.4-24.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group.

Mincha services at 6:00 p.m.

## Daily Services (Chol Hamoed Pesach)

Morning services at 6:45 and 8 o'clock.

Mincha services at 6:45 p.m.

Special Maariv services — 7:30 p.m. (Except Fri., Sat., and Sun.)

## Concluding Passover Services

The services for the concluding days of the Passover holidays will be held on Friday and Saturday evenings, April 23rd and 24th, at 6:45 o'clock; on Saturday and Sunday mornings, April 24th and 25th, at 8:30 o'clock. Rabbi Kreitman will speak on Saturday morning and Dr. Levinthal will speak on the concluding day, Sunday morning. Cantor Sauler will officiate on both days together with the Center Congregational Singing Group.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, Sunday morning, April 25th, at about 10:15 o'clock.

## Junior League and Youth Activities

THE Junior League is continuing its varied program. On March 25th, Mr. Israel Albert, of the Zionists Revisionists of America, addressed the group on the hectic life of Joseph Trumpeldor. The discussion that followed centered around the Revisionist Movement. April 1st, Mr. Melvin D. Freeman, consultant of the Bnai Brith Federation Employment Service, talked on: "Job Hunting and the Interview," accompanied by a film: "Choosing your Occupation."

Simon Bar Kochba was the subject of the April 8th meeting. The delegates to the Annual Convention of the Young People's League also rendered their reports.

The long-awaited Matzoh Ball of the Junior League was held on April 15th. Coming just 48 hours before the Passover Sedorim, it served as an appropriate "warm-up" for our Festival of Freedom.

Now the members of the Junior League look forward to the Third Seder to be held on April 22nd. A capacity crowd is expected.

On April 29th, the Junior League will sponsor the second program in its series: "Jewish Communal Organizations." Mr.

(Continued on page 23)

## INTENSIVE MEMBERSHIP CAMPAIGN

THE BROOKLYN JEWISH CENTER is conducting an intensive membership campaign. A large number of workers are needed to assure success. All members are urgently requested to volunteer their services by calling Mr. Frank Schaeffer or the Center office (HY 3-8800). Do not deprive your friends of the pleasure you enjoy! Bring them to the Center and let them too participate in the gratifying experience of belonging to the Brooklyn Jewish Center.

**ENROLL A NEW MEMBER!**

*Special inducements will be offered to new members during this campaign.*

## CLOSING FORUM

Tuesday, May 4, 8:30 P.M.

### Debate

## "THE EFFECTS OF McCARTHYISM ON AMERICA"

WILLIAM F. BUCKLEY, JR.

Author of "McCarthy and His  
Enemies"

JAMES A. WECHSLER

Editor of the New York Post

## NEXT WEEKLY BULLETIN

*Because of the intervening Pass-  
over holidays, the next issue of the  
weekly "Bulletin" will appear on  
April 30.*

MAKE YOUR RESERVATIONS NOW

## FOR THE ANNUAL CANDLELIGHT COTILLION

of the

## YOUNG FOLKS LEAGUE

Saturday, May 22, 1954, 9:00 P.M.

Music and Entertainment by  
HY KRAUSS and ORCHESTRA

GAIETY — DANCING

REFRESHMENTS

Couvert — \$10 per couple

Dress Optional

Henry Reiter and Shelley Libman  
Co-chairmen

## THE YOUNGER MEMBERSHIP

LIKE a never-ending parade and to the beat of the Wedding March, our most active members are walking the gangplank of the Young Folks League leading to matrimony. As if bewitched by the Pied Piper himself, our organization waits with bated breath to see who will follow the others to this certain YFL extinction. We thought we heard the loudest splash when Morris Hecht, blindfolded but gallant, stepped off the plank. But now, Moby Dick has fallen. Milt Reiner, in perfect time to the music, marched off the side and, in his struggle to keep his balance, dragged Sonny Sklar, of our Executive Board, off with him. And so the march continues. Gone is half of our Executive Board. Gone our Honorary Presidents. The organization is waiting. Who is next to join the march?

\* \* \*

It is paradoxical that our outgoing president, Harold Kalb, shall be most remembered for a golden age of matrimony. It was during his administration that we truly experienced a renaissance of the Jewish spirit in our group. With our Oneg Shabbat series, Simchas Torah Festival, Purim Celebration, the Akiba Project and our Israeli Dance group, Harold extended the scope of activities of his predecessors in every field of Jewish experience, and this certainly promoted greater friendship. We who have served with him could not exaggerate the extent of his influence. Future administrations, however, will reflect the full impact of his leadership.

\* \* \*

Candlelight, soft music, warm laughter, tinkling glasses and you—that's the Candlelight Cotillion. It's an evening of romance and fun, dancing and gaiety. In a spinning, swirling social festival, flickering fingers of tapered candlelight will soften the shadows on the ballroom floor. A spirit of friendship and fun will fill the evening. But the candles are burning low. Don't wait for both ends. Buy your tickets now. (See ad.)

\* \* \*

Following the Boxer Rebellion in 1900, there sprang up a policy in China called "The open door policy." Many of our members are now seeking to reestablish this policy in our own group. Our Door

Committee valiantly strives to maintain decorum and discipline with dignity and what is often remarkable restraint. Our members should realize that rules and regulations regarding admission to our meetings have been approved by our Executive Board and the Door Committee's function is to administer the operation of such rules and regulations. Too many of our members fail to present their membership cards at the door at our Tuesday night meetings which results only in confusion and embarrassment both for such members and the Door Committee. Every member should cooperate with this Committee and respect the difficult job which they are required to do.

\* \* \*

## Coming Events

### Regular Meetings:

Tuesday, April 20th—Election Night.

Tuesday, April 27th — Last in series, "Great Names in Jewish History" — Maimonides. Rabbi Kreitman will be our speaker.

Wednesday, May 5th — Installation of Officers and Executive Board.

Tuesday, May 11th — The Dramatic Group will present a one-act play "A Marriage Proposal."

Tuesday, May 18th — Evaluation of year's programs.

### Interest Group Programs:

Wednesday, April 21st — Photography Group 9:00 p.m.

Thursday, April 22nd — Music Group 8:30 p.m. Israeli Dancing 8:30 p.m.

Thursday, April 29th — Bridge and Scrabble 8:30 p.m.

Friday, April 30th—Oneg Shabbat and Akiba Group. Rabbi Kreitman will lead discussion.

Thursday, May 6th — Israeli Dancing 8:30 p.m.

Thursday, May 13th — Bridge and Scrabble 8:30 p.m.

Thursday, May 20th—Israeli Dancing 8:30 p.m.

Watch bulletins and listen for announcements on Horseback Riding, Tennis and Picnic Groups.

MICHAEL J. ROSENFELD,  
First Vice-President.

# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

*Passover, which begins on the eve of the 14th day of the Hebrew month of Nisan and continues for eight days, is a happy and joyous festival. The Seder Service has a warm and nostalgic appeal for all members of the family. All of us enjoy the Sederim, the feasting and the singing, but many of us are not aware of the significance of all the ceremonials that are embodied in the Seder Service. Therefore, for our Passover program in March, we conducted a Model Seder, with all our Sisterhood members participating. It was an inspiring program; we know it will imbue our members with a greater desire to continue to carry on this meaningful tradition.*

*Passover is also called the season of our Liberation, since its origin is connected with what may well be the most far-reaching event in our history—the liberation of our ancestors from bondage in Egypt. The Passover theme, which stresses liberty and freedom, has served as an inspiring example for all peoples engaged in the struggle for freedom. In this concept we are made aware that freedom is not acquired at any specific time; it must be continuously fought for and zealously guarded. Passover, the harbinger of hope and freedom, has become one of our most beloved of festivals. We wish all our members and friends a HAPPY PESACH.*

BEATRICE SCHAEFFER, President.

Our Passover Festival, held on March 29th with a model Seder, Haggadah, Symbols, Traditional foods and the rabbi's meaningful message, was a most inspiring event. As chairman of the entire program, Vice-President Mrs. Sarah Kushner is to be commended for her perfect execution of the table decor and for the excellent manner in which she explained during the Seder the purpose and meaning of the several symbols and ceremonial objects used. Her charm and her erudition were manifest in every phase of the occasion.

Cantor William Sauler sang the traditional Seder songs, in conjunction with the Sisterhood Choral Ensemble, under the direction of Mr. Sholom Secunda. "Binky" Sauler, our Cantor's young daughter, recited the "4 Kashes" movingly, and with dignity.

Twelve of our members participated in reading specially highlighted portions of the Haggadah, each woman a *malkah*. A very significant and enlightening address was delivered by Rabbi Kreitman, on "Passover — The Harbinger of Freedom," in which he compared the release from the shackles of bondage of those days to the struggle and efforts of an entire world today toward the ultimate attainment of freedom.

The refreshments, of course, were of particular Passover selection—the traditional Passover *machulim*, like *gefulte* fish, matzohs, wine, macaroons, sponge-cake and tea.

## "Todam Rabah" for Torah "Tovot"

March 10 added another orchid to our rich garden of Sisterhood achievements, and the chief gardener who deserves our acclaim is Mrs. Rose Grayzel Meislin, chairman of our Annual Torah Fund Luncheon, held in our auditorium on that afternoon. With the indefatigable assistance of her two co-chairmen, Mesdames Helen Flamm and Beatrice Sterman, she brought to fruition a most memorable event, beautifully eloquent in its message, its purpose, its arrangements, and its fine "food-fare," under the expert direction of hostess chairman "Hershey" Kaplan and her large committee. Our *Chai* chairman, Mollie Markowe, is to be congratulated on her excellent efforts in securing the \$18 and over pledges for Torah from 54 dedicated Sisterhood women. The pertinent address by Dr. Max Routenberg, distinguished rabbi of Rockville Center, emphasized the importance of Torah as a moral force. "What Torah means to me" was magnificently described in a short essay by Hebrew School Student Linda Shander, winner of Sisterhood's annual essay contest. The "piece de resistance" was the lively and effective production, "A Style Show for Jewish Living," a fashion display per-

formed and arranged by our own women. With narrators Shirley Gluckstein and Mary Kahn delivering spirited comments on the modes on parade, Mr. David Weintraub, of our Hebrew School, at the piano, and the charm and poise of our Sisterhood models and their daughters, the performance truly achieved its purpose. For all this, therefore, dear Rose G. Meislin, a *Yasher Koach*, and many, many thanks!

## Cheer Fund Contributions

In honor of her daughter's engagement—Mrs. Esther Bershad; In honor of her daughter's marriage—Mrs. Dinah Josephson; In honor of her grandchild's birth—Mrs. Anna Schorr. In memory of late Mrs. Rubin—Mrs. Sarah Klinghoffer; In memory of her husband—Mrs. Rose Horowitz.

## Support Sisterhood Philanthropic Projects!

United Jewish Appeal—Your contributions are urgently needed. Send them at once to Center office, "Hershey" Kaplan, chairman.

## Nominating Committee

Chairman Lil Levy, SL 6-8053, welcomes recommendations for our Executive Board for the coming year.

## "Tercentennial" Friday Night Services

The women of our Center, on the pulpit and in the audience, were truly fine examples of the subject of our Symposium, "The Jewish Woman's Contribution to American Life—a Tercentennial Evaluation." The responsive readings by four of our women preceded a tri-partite panel, which proved most effectively that Jewish women have added lustre to the name of American Jewry, and have made their impact on American history. Mrs. Sarah Klinghoffer noted, with factual illustrations, that our women have contributed efforts in every field of endeavor; Mrs. Laura Lewittes, wife of our Associate Rabbi, described their ingress in the political arena; Miss Helen Aronow, one of our Young Folks' members, spoke with much animation on the progress of Jewish women in American life. More than three hundred men and women enjoyed a delightful Oneg Shabbat, arranged and prepared by our refreshment committee, and Mr. Weintraub led the audience in a gay community songfest.



### Jewish Day For the Blind

May 12, St. George Hotel, all day. Have lunch, buy merchandise. Sadie Kurtzman, chairman.

### Joseph Goldberg Memorial Forest

Purchase trees and keep the name of Joseph Goldberg alive. Call Sarah Klinghoffer, SL 6-8252.

### Our "Oscar Deserving" Sisterhood Players

Our Brooklyn "Blizzard" Bombshells performed their "blizzard" in Mitten-drinnen New York, on March 17th, for the Anshe Chesed Sisterhood. The recipients of beautiful orchid corsages, our Thespians, Eva Brautman, Sarah Epstein and "Hershey" Kaplan, entertained a large and enthusiastic audience, while our President, Bea Schaeffer, delivered a message of greeting and congratulations to the hostess Sisterhood. Our trio of gifted artists gave a repeat performance on March 30th at the Ahavath Israel Sisterhood in Mapleton, and were loudly applauded. "Oscars" to our stars, of whom we are very justifiably proud!

### "Chai" Brunch Glorious!

The Waldorf-Astoria Hotel, on March 31st, was the scene of a most memorable "brunch," the culmination of the efforts on behalf of Torah and the Jewish Theological Seminary of women of the Metropolitan area. Our 54 "Chai" club Sisterhood guests enjoyed an inspiring program. Chai Chairman Mollie Markowe was well rewarded for her zeal, and hopes to increase our "Chai" club donors for the coming year.

### Calendar of Events

Wednesday evening, April 28th—General Sisterhood Meeting, 8:15. Celebration of Israel Independence Day.

Monday, May 3rd—Closing Luncheon, Installation of Metropolitan Branch of Women's League at Jewish Theological Seminary, 12:30 p.m.

Wednesday, May 5th—Sisterhood Executive Board Meeting. 11 a.m.

Monday, May 10th—Sisterhood General Meeting. Election of Officers. Mother's Day Tribute program. Mrs. Carl A. Kahn, Chairman.

*Make Your Reservations Now!*  
for the

**U. J. A. DINNER**

Thursday Eve. May 6, 6:30 P.M.  
\$6.50 Per Person

### MR. AND MRS. CLUB

**A**T THE last meeting of the Mr. and Mrs. Club held April 14th, we were privileged to hear a discussion on the 300th Anniversary of American Jewry led by Rabbi Mordecai H. Lewittes.

A Yiddish Film Festival has been arranged for the Mr. and Mrs. Club as well as for all other members of the Center. We cordially invite all to attend the presentation of "The Dybbuk" on Monday evening, April 26th, and "Green Fields" on Monday evening, May 3rd, both at 8:30 p.m. Tickets at 60¢ each performance or \$1.00 for the series may be obtained at the Center desk.

We would like to take this opportunity to remind all our members and their friends of the date of our forthcoming Annual Cabaret Night scheduled for Saturday evening, May 22nd. Tickets are priced at \$10 per couple and may be secured either at the Center desk or by calling Mr. Elmer Riffman at ST 3-5702. Dress is optional; fine food and drinks will be served and dancing will be provided by George Singer and his Orchestra. Door prizes will be awarded. Heading our entertainment will be the well known Master of Ceremonies, Larry Alpert, Star of the show "Bagels and Yox" and stellar attractions will be the renowned Feder Sisters and Jack London, new kind of master of magic.

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Robert Goldberg of 97 Cedarhurst Avenue, Cedarhurst, L. I., on the birth of a son, Jerrold Foster, on

**THE MR. AND MRS. CLUB**  
will present a

*Yiddish Film Festival*  
Monday, April 26th, 8:00 P.M.

"THE DYBBUK"

Monday, May 3rd, 8:00 P.M.

"GREEN FIELDS"

Admission: 60¢ each performance  
\$1.00 for series

Tickets available at Center desk.

*ANNUAL*  
**CABARET NIGHT**  
Saturday, May 22nd, 9:00 P.M.

GEORGE SINGER and ORCHESTRA

- ENTERTAINMENT
- COCKTAILS
- COLLATION

Subscription—\$10 per couple  
Proceeds to Youth Activities  
Scholarship Fund  
Dress Optional

For reservations contact  
ELMER RIFFMAN of CENTER DESK

April 6th. Congratulations are also extended to the grandparents, Mr. and Mrs. Max Goldberg and Mr. and Mrs. Samuel N. Shapiro.

Miss Phyllis Newman of 136 East 52nd Street, a member of the Young Folks League Executive Board, on her marriage to Mr. Seymour Mittleman on April 10th.

Mr. and Mrs. Samuel Racer of 65 Lenox Road on the engagement of their daughter, Estelle Ruth, to Mr. Carl Wasserman of Belle Harbor.

### SISTERHOOD OF BROOKLYN JEWISH CENTER

*Cordially invites you and your friends to attend our*  
**ISRAEL INDEPENDENCE DAY CELEBRATION**  
on

Wednesday Evening, April 28th  
at 8:15 o'clock

PROGRAM:

A Prominent Speaker

"A PARADE OF PULCHRITUDE"

Gay Nineties Revue of Mack Sennett Bathing Beauties

SONGS — DANCES — COSTUMES — BEAUTY

Refreshments — Social Hour

MRS. "HERSHEY" KAPLAN, *Chairman*.

## IN THE HEBREW SCHOOL

**A** PURIM entertainment was held in the main auditorium on March 14th. A playlet, "Sammy Celebrates Purim," directed by Mrs. Dorothy Ross was presented by the students of the sixth grade of the two-days-a-week school.

The main feature of the celebration was a masquerade in which 300 students took part. The following students were selected for their outstanding costumes: Jane Schoenfeld, Peter Grafstein, Marion Brown, Beryl Klinghoffer, Karen Schiff, Alice Paster, Sylvia Cantor, Julie Hecht, Johanna Hecht, Susan Rothstein, Robin Soloway, David Leitner, Marian Fisher, Baila Handelman, Arthur Schwartz, Hedva Lewittes, Ernest Horowitz, Marc Horenstein, Nathan Block, Cary Aminoff, Allan Rosenbloom and Lewis Kulick.

\* \* \*

The Parent-Teacher Association, under the chairmanship of Mrs. Sarah Epstein, met on Wednesday, March 31, 1954. A dramatization called "The Cup of Elijah" was presented. The narration was read by Mrs. Sylvia Horowitz. Songs were rendered by the students of the choral group. Mrs. Sarah Kushner, president of the United Parent-Teachers Association, spoke on the meaning of the Passover symbols. Rabbi Lewittes, principal of our school, reviewed the progress and achievement of our pupils during the past semester.

\* \* \*

The last late Friday night service of the year was dedicated to the students of our Post Bar Mitzvah Fellowship who had completed two years of Jewish education beyond their Bar Mitzvah. Isaac Dressner, as class representative, expressed the sentiments of the students and pledged that they would continue their Jewish education. The following students received certificates: Post-Graduate class, Edward Bressman, Jack Lubitz, Ira Miller, David Resnick; Post Bar Mitzvah class, Benjamin Hepner, Joseph Krimko, Lewis Schneiderman; Marshalliah Hebrew High School, Isaac Dressner.

The Kushner Memorial award, given annually to the student who has excelled in scholarship, was given to Manes Midlarsky. This award was established by Mr. and Mrs. Julius Kushner in memory of Zvi and Paya Kushner.

The Center choral group, under the direction of Mr. Sholom Secunda, rendered a program of Hebrew songs. The service was led by Rabbis Levinthal, Kreitman and Lewittes.

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An *Oneg Shabbat* was arranged by the Junior Congregation on Saturday, April 3, 1954. The sermon was delivered by Harold Kushner, who spoke on "The Reactions of Jewish Youth to Being Jewish." After the service, the members of the Junior Congregation were guests of Mr. and Mrs. Kushner at a luncheon, followed by a discussion and by Hebrew songs.

\* \* \*

A Model Seder was held by the students of our school on Tuesday, April 13, 1954. The Seder was led by the pupils of the graduating class under the direction of Mr. Leo Shpall. The decorations were arranged by a faculty-PTA committee under the chairmanship of Mrs. Rabinowitz and Mrs. Epstein.

## GYM ACTIVITIES

**A**FTER six weeks of hectic competition the handball doubles tournaments in the A and B classes came to a close. At the outset certain teams were selected as the probable winners but the fighting spirit of some of the teams produced upsets which gave unheralded teams an opportunity to walk off with the trophies.

In the finals of the A division Sam Levine and Morty Levy defeated Dr. Abe Weissman and Jerry Weiner in two out of three games. The scores were 14-21; 21-12; 21-12. In the B group youth was served when Jerry Lorry and Ed Blutman beat the oldtimers, Herb Gladstone and Harold Roemer in two out of three games. The scores were 21-5; 20-21; 21-12. The games were well attended and interest ran high among the spectators. Iz Kaplan refereed most of the games.

The Junior and Senior basketball teams completed their season after a lengthy schedule; the highlights of the season were the many close games.

The younger boys had a superb record. They won 9 and lost 3 games. A contest at Poly Prep was a pleasant ex-

perience which the boys will always remember. The roster of the club was Sid Tanenzaph, Mike Brown, Artie Kaplan, Sandy Fenichel, Paul Rosenberg, Mike Ginsberg, Douglas Kriegal and David Levy.

The senior boys were not as fortunate as the juniors. They invariably played older and more experienced boys but we managed to have our share of wins. The record was 6 wins and 6 losses. The boys who made up the squad were Chuck Soloway, Artie Rudy, Norm Berkowitz, Ed Nelson, Bernie Brooks, Eugene Weisbrod, Noom Linick, Allan Rothstein and Raphael Scheck. Next year the boys will strive to do better.

## Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

DONCHEY, MISS PHYLLIS; Res.: 368 Eastern Parkway; *Proposed by* Arnold Magaliff, Michael J. Rosenfeld.

EINZIG, MORRIS; Single; Res.: 69-60 —108th St., Forest Hills; Bus.: Electrical Products, 319 Ten Eyck St.; *Proposed by* Meyer Pearlman.

FALK, MISS DORIS; Res.: 672 Empire Blvd.; *Proposed by* David Yawitz, Diana Bentkowsky.

LASKY, MISS NORMA; Res.: 586 Maple St.; *Proposed by* David Yawitz, Diana Bentkowsky.

PORTNOY, MISS JOYCE; Res.: 549 East 55th St.; *Proposed by* Roberta Stern, David Yawitz.

SCHREIBER, MISS ANITA L.; Res.: 1516 West 2nd St.; *Proposed by* David Yawitz, Roberta Stern.

SKURNICK, PAUL; Married; Res.: 8817 Avenue B; Bus.: Installment Dealer, 335 Franklin Ave.; *Proposed by* Theodore Bilick.

WOLLEN, EDWARD; Single; Res.: 311 Lincoln Place; Bus.: Mattresses, 245 Rogers Ave.; *Proposed by* Maurice Rosenwasser.

The following has applied for reinstatement:

OLOFF, MORRIS; Married; Res.: 67-19 —183rd St.; Bus.: Retail Shoes, 166-25 Jamaica Ave.; *Proposed by* Sid Weinstein.

FRANK SCHAEFFER,  
Chairman, Membership Committee.

## IN THE CENTER ACADEMY

THE Children's Seder was held on Tuesday, April 13th. The service was preceded by the ceremony Bedikat Hametz (The search for the unleavened bread) conducted by Rabbi Levinthal and assisted by Rev. Rogoff. Rabbi Levinthal explained the significance of the ceremony. The children of the Academy assisted Rev. Rogoff in collecting the crumbs of bread. The "mothers" of each grade pronounced the blessing over the candles and the "fathers" pronounced the blessing over the wine. The children of the kindergarten and of the lower school asked the four questions. The eighth grade was in charge of the preparation for the Seder. They selected a "father" and a "mother" who conducted the complete Seder services. Additional readings from the Haggadah were incorporated into the services this year. Miss Gladys Gewirtz, our music teacher, introduced new melodies—some of which were original and created specifically for the Passover celebration.

In a letter addressed to Mr. Leo Shpall, head of the Hebrew Department, Rabbi George Ende commended Alma Rothberg, a member of the 1953 graduating class of the Center Academy. Alma was not only admitted to the second year group but has done outstanding work in the Hebrew High School of Greater New York.

The Fourth Grade and Eighth Grade have completed their scrapbooks in the

Social Studies. The Seventh Grade has completed an illustrated copy of the Book of Judges and is now preparing an illustrated scrapbook on the Ethics of the Fathers. The Eighth Grade students are working actively in the preparation of their Annual. Although this is an all-engrossing project, they are also busily engaged in their general studies; in writing their Hebrew and English plays for graduation; in taking trips around New York City in relation to their unit on the United Nations.

Under the joint chairmanship of Lee Selwyn and Robert Halperin, of Grade VII, the students of the Center Academy contributed \$100 to the March of Dimes. Good work, Lee and Robert!

## JUNIOR LEAGUE

(Continued from page 18)

Irvin I. Rubin, chairman of the Youth Activities Committee, will address the group on "The United Synagogue of America."

Social dancing is a regular feature of every meeting of the Junior League.

By far the most exciting and enjoyable event of the past month was the Purim Carnival, held on April 20th. It will long be remembered by the membership and leaders. Close to 400 persons paid their admissions and received in return a quantity of Shushan "currency" to spend. The proceeds will be allocated shortly by the members to their favorite charities.

## THE ISRAEL PROJECTS OF THE CONSERVATIVE MOVEMENT

The members of the Conservative Movement have always been mindful of the need of building *Spiritual Bonds* between the American Jewish Community and Israel. To that end the United Synagogue built the Jeshurun Synagogue in Jerusalem in 1927, the finest synagogue building in Israel today. With the establishment of the State of Israel and the influx of thousands of Jews into the Holy Land, the creed of creating more embracing *Spiritual Bonds* has become abundantly clear. To that end the United Synagogue has launched four Israeli projects in these four areas: Pnimitiyah—a Students Residence Hall, Support of Religious Institutions, Intellectual Exchange, Pilgrimages to Israel. A brochure describing in detail those four projects have been mailed recently to the members of the Center. The executive of the United Synagogue, anxious that the opportunity to help in these projects be afforded to every member of its constituent congregations, has set a uniform contribution of \$2.09. Thus every member will have the opportunity to help fulfill the hope that again "Torah shall come out of Zion and the word of the Lord from Jerusalem!" If you have not as yet sent in your contribution, please do so at your earliest convenience. Checks are to be made out to the United Synagogue and sent to Dr. Benjamin Kreitman in care of the Center.

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